Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?"——LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

ADDRESS TO THE DEPARTED YEAR.

"I bow to that whose course is run."

Farewell! farewell! thou closing year
I say with all my heart:
A youthful step is entering here,
And thine will soon depart,
But while thy chariot waiting stands,
'Tis meet that thou and I shake hands.
Year! I have known thee long and well,
From thy first morning's kindling ray,
Till the red sunset curtain fell
Around thy last departing day.
'Tis true, sometimes thy glittering wheel
O'er hopes and joys hath sternly rolled,
And made my sorrowing spirit feel
How soon the fire of youth grows cold;
And yet it is a friendly deed
To dash those fond delusions down,
And teach the humbled heart to read
Its birthright to a heavenly crown.
Still, much of joy my heart hath known,
And where the gathering clouds were seen,
The sun of righteousness hath thrown
His sweet and radiant light between.
But now 'tis vain alike to tell
Of pleasure and of pain;
Then, take with thee a long farewell!
We never meet again!
But stay—before the New-Year's day
Its brilliant course begin,
And thou hast joined the deep array
Of years that once have been,
I have one grateful word to say
For much enjoyment by the way.
First, the bright morning star of spring
O'er the glad earth its banner spread,
And far away with sounding wing
The snowy bands of winter fled.
'Twas then the blushing flowers were born,
And green woods waved their plumes on high;
Then the gay summer's sultry horn
Waked all the echoes of the sky;
The pensive Autumn followed soon,
And wept above her drooping flowers
Beneath her yellow harvest moon,
And red stars burning in their towers.
At last the Winter, cold and dim,
In stormy language to the soul
Told the resistless power of Him,
Who bade its icy axle roll,
In storm or sunshine—dark or bright,
'Twas beautiful to see
I owe these changes of delight,
Thou dying year, to thee.
Yet stay—for thy retreating form
Is now far-off and dim,
Thy parting smile no longer warm
Above that ocean-brim,
Where Time's swift streams together flow
In one eternal flood below.
Perhaps while yet the west was bright,
Thy glowing wheel with lightning shod,
Had borne thee to the gates of light
That guard the Paradise of God;
And now its weary circle stands
Before the burning throne of Him,
Whose brightness makes the seraph bands
Though clad in rainbow glories, dim.
Thy hand the faithful record bears—
The fearful volume rendering in,
Whose broad and crowded page declares
All that the parted year hath been;
Where thy recording pen hath set
Our days' dark history as they go;
Much that the heart would fain forget—
And all the conscience dreads to know.
There every thoughtful spirit reads
How many a setting sun
Went down upon unholy deeds
And duties left undone.
Our bark of life seems onward driven
By some resistless wave
That brings us nearer—not to heaven,
But only to the grave.
While borne as on the whirlwind's wings
Our dizzy vessel onward springs,
With care and sorrow oft oppressed,
'Tis time the weary spirit knew
Some haven where its hopes may rest
Its earthly journey travelled through.
Thus, when the New-Year's waking beam
Hath gilt our windows with its ray
'Tis time to break the morning dream
And move in duty's peaceful way.
Then every coming year shall bring
New hopes and pleasures as it rolls
And each returning day-break fling
A purer gladness on our souls.
Then too the smiling hours shall go
Like children in their restless play
And treasures on the heart bestow
Worth more than all they steal away.
Prepare then—to death's dreary night
A glorious dawn is given—
Prepare to welcome with delight
The New-Year's day of Heaven.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

BIBLE APPENDAGES.

Recently, I had occasion to call on one of my parishoners, a man of good common sense, well informed in most things, and who valued himself for his acquaintance with the theological controversies of the day. He soon told me, that he had met with very unexpected difficulties, since he last saw me, which were likely to produce a revolution in his mind, as to some of his religious opinions.—He had always been a believer in the strict unity of the divine nature; and this opinion he had formed from what he read in the sacred volume; and he had come to this conclusion from the first moments he had ever seriously thought upon the subject, long before he had ever read any controversy on the doctrine; nor could he even remember the time, when he ever thought of more than one person or being, whenever he addressed himself to God, either in social or private prayer. Finding his family increasing in numbers, and desirous that each one should possess a Bible for his own individual use, he had lately purchased some new ones in Boston, printed by the American Bible Society, of the stereotype edition. To his surprise, he had discovered a passage, he had never noticed before, at the head of the first chapter of St. John's Gospel, in these words, 'the divinity of Christ proved.' He said, this seemed to settle the dispute, contrary to all his former opinions; as the Bible was with him the only authority on these difficult points.—As he had read this chapter a hundred times before, his surprise was, that he had never noticed this passage till now. I gave him to understand, that his suprise and perplexity could easily be relieved. What was placed at the head of chapters, on the tops of columns and in the margins, was no part of the original, was wholly the work of man, and was varied as new editions were published. To show this to be the case, he was desired to collect for examination all his old Bibles in the house, not one of which contained the passage that had so much perplexed him.—This phrase then, said he, must have been put in as a pious fraud, for a sectarian purpose; to which I replied, that I could recollect having seen editions published with the phrase inserted, 'the divinity of Christ proved;' but usually it was simply, 'the offices of Christ.' But, said he, when I was asked to contribute to give the Bible to the destitute poor, I was made to understand that the Bible, published by the American Bible Society, was to 'go forth into the world, to speak for itself, without note or comment.' Here, I was unable to satisfy him, why this pledge had not been redeemed, as, he observed, it was easier and cheaper to print no *more* than the sacred text.

It is quite probable that many others in our community may be as uninformed as my parishoner. Whatever they find in this sacred book is, with many, *all Bible*, down to tables of weights, measures, money and affinities of unlawful marriages in the English statutes. Your correspondents would render important service, if they would take some pains to enlighten such persons on these subjects, which are to them matters of perplexity as well as of importance. We, in the country are wanting in books of reference. Till some one shall do more and better, I will venture to state a few things, as recollections of the reading of former years.

The divisions into *chapters* are entirely a human device. This is no part of the sacred scriptures; but it is an innovation on the original The separation into chapters was made in the thirteenth century, more than five hundred years ago, by Cardinal Hugo, to adapt it to his Latin concordance—The object was nothing more than the means of convenient reference, the readily finding any word or passage, in any part of holy writ. Often, very little judgment was manifested in these divisions. Frequently, they are interposed in places most improper, so as to create a complete disruption of subjects, paragraphs and sentences. Sometimes, a nominative is in one chapter, while the verb belonging to it is in some other chapter, with more than twenty verses between, with full periods; as, '*I Paul, the prisoner*,' in the 3rd chapter of the Ephesians, first verse, has its verb, '*beseech*,' in the chapter following, where no reader would expect to find it. We can hardly conceive this incorrect division of chapters will be retained always; and, the sooner the correction shall be made, so much the better. The embarrasment, occasioned by the alteration, would not be felt long; while the division itself is a necessary one.

The division into *verses* is made with still less judgment. This was done in the year 1550, by Robert Stephens, a celebrated printer, in order to adapt it to his Greek concordance of the New Testament, which he was then publishing; though he had the modesty and fairness to place the numerical figures of verses in the margin only of his edition of the Bible. The Puritan translators of the Bible at Geneva, in 1557, went a step further, and placed the numerical figures of verses in the text, as we have them, at the present day.—This division into verses was made by an unauthorised printer; done in the most hasty manner; while this Stephens was on his journey from Lyons to Paris; sentences are broken up; and the meaning obscured by the manner in which the divisions are made.—Sometimes, a verse is made to consist of two words, as 'Jesus wept;' sometimes, of only three proper names, as 'Adam, Sheth, Enosh;' and, often, the verses begin and end without the least regard to the close of sentiment. This division into verses is convenient for references; yet a much better division might be made; and it must be remembered, that it is wholly a human invention.

To many editions of the Bible, a *chronology* is added, or the *times*, before and after Christ, when the persons named lived, or the events mentioned took place. It is very desirable to know the true dates; yet the chronological part is, in many instances, more than doubtful. Even the Hebrew and septuagint chronology differs widely, from a few years to a thousand. These dates, at any rate, are *man's* contrivances; for the inacuracies of which, the original sacred writings are not, in the least degree, accountable.

The *margins* of many of our Bibles are filled up with *references* to other texts as proofs of facts and doctrines, thus proving scripture by scripture. These vary, according to the skill and opinions of the authors of the several editions, as those of John Canne and Thomas Scott. We cannot doubt that such references will *always* be made as shall confirm the peculiar tenets of those who select them.

The translators have also *supplied* a great many words and phrases in the English version, which, it is not pretended, are in the original. Fair notice is given of this, by printing the words, not in the original, in *Italick* letters; or, for the sake of beauty for the eye, by placing a *period* or dot beneath such words, where elegance of appearance is studied. These supplied words, however, too often take away the strength of the original, and are unnecessary verbiage. Sometimes, an entire sentiment is added on, as 1st Epistle of John ii. 23, when the original Greek asserts, 'whosoever denieth the Son, the same hath not the Father,' the translators have taken the liberty to supply an entire new proposition, namely, '*but he, that acknowledgeth the Son, hath the Father also*.' Now, though a proposition be true, it does not follow that the *converse* of it is true. In every case, readers ought to distinguish what is original, from what is supplied; the one is supreme authority, the other is fallible human opinion.

Most of the Epistles are closed with *subscriptions*. These are placed as a *final* verse. Yet there is no reason to think, the apostles ever saw them. They are exactly calculated to mislead the uninformed. The subscription to the Epistle to Heb. is this, 'written to the Hebrews from Italy, by Timothy.' The unlearned reader would conclude, that the Epistle was *written* by Timothy, whereas nothing more was meant than that it was *sent* by him. The writer, supposed to be St. Paul, says, Hebrews xiii. 23, 'our brother Timothy is set at liberty, *with whom*, if he come shortly, I will see you.' Six of these subscriptions are contradicted in the body of the epistles themselves, or else rendered quite improbable. The Epistle to Titus is dated from Nicopolis in Macedonia; whereas no such place is known ever to have existed in that Province. These final verses are, therefore, of no authority, and of no value.

If every edition of the Bible be destined to to go forth into the world '*with* Notes and Comments,' after the large promise made to the contrary, it is well to let the common people know, what part is sacred, and what is human, and how to separate this mixture. Any misunderstanding or ignorance could easily be removed if a preface or appendix, in every edition, should give notice of what is added, merely for the sake of reference. Our devout reverence for the heaven-inspired text would be increased, when it is ascertained, what is, purely and wholly, the WORD of GOD.

PHILOS ALETHEIAS.

[For the Christian Register.]

CHRISTIAN CHARITY.

MR. REED,—The following articles, which appeared as communications in a number of the Christian Observer, just received from England, seem to me to have the merit of 'point and brevity.' If you like them, will you not give them a place in the Register? S.

On married Ladies' names in Subscription Lists.

My honored husband contributes a sovereign yearly to the —— Bible Association.—In the list I find it announced, Mr. A. B. C. 10*s*., Mrs. A. B. C. 10*s*. I wish you would inform the worthy secretary of our association, that my husband and I are one; that his purse pays for both; that even our children's pence in the charity-plate come virtually from his pocket; that in law also I am nobody; that the less is said about us wives in Reports and other public proceedings the better; that we are willing to lend our feeble aid in whatever way is found most servicable, but that our little deeds must not be blazoned abroad; and above all, that it must not be falsely represented that we have a purse, a heart, a wish, separate from those whom we desire to love, honor, and obey.—It is a 'bad eminence' for our husbands to be 'known by us in the gate,' except in the ways specified by Solomon; for the particulars of which, our worthy secretary may refer to the chapter alluded to. I am willing, indeed, that my name should be specified where my husband's would be less proper, as is the case in two or three of the little charitable efforts in our neighborhood, which are chiefly conducted and subscribed to by ladies; I am also willing in other charities to assist in conducting the details, while my poor over-worked partner subscribes to the funds; but I do not approve of my name being made a subscription-trap, or in any way publicly used, except indeed, in the present instance, to acknowledge myself your humble servant and constant reader,

ARABELLA A. B. C.

On the Simplicity of Christian Charity.

Are not simplicity and fixedness of purpose essential characteristics of Christian charity? And is it consistent with these attributes of this spiritual grace, to take as it were the affections of an auditory by storm; to stir up a sort of emulous enthusiasm, producing scores and hundreds of pounds to be announced and received with acclamation at the moment, but perhaps repented of by the donor the next day, when the impulse of excited feeling has subsided? Is it simple Christian charity which thus runs up large sums, like biddings at an auction, 'Put down my name for ten!—Mine for twenty!!—Mine for a hundred!!!' Did I not hear amidst the long applauses which ran round the crowded assembly a sigh escape from a lone widow? She had but two mites, which together make a farthing—'They will be despised by the side of these large donations; but they are all I have; and I will drop them into the treasury as I pass the door. I bless thee, O my God, that others have more to bestow, and the heart to bestow it. May thy blessing rest upon their gifts, and oh reject not my feeble offering!'

A FRIEND TO CHRISTIAN SIMPLICITY.

PRACTICAL.

We select the following articles from 'Anecdotes of the Life of Richard Watson.' The titles to the several articles are our own.

RELIGIOUS TRUST.

[*Extract of a Letter.*]

My religion is not founded, I hope, in presumption, but in piety. I cannot look upon the Author of my existence in any other light than as the most commiserating parent; not extreme to mark what is done amiss, not implacable, not revengeful, not disposed to punish past offences when the heart abhors them, but ready, with the utmost benignity, to receive into his favor every repentant sinner.

By the constitution of nature, which may properly be considered as indicating the will of God, all excess in sensual indulgences tends to the depravation of the mind, and to the debilitation of the body, and may, on that account, be esteemed repugnant to the will of God. This repugnancy is made more apparent by the Gospel. Now all our happiness in this world and in the next depending ultimately on the will of God, every one may see a moral necessity of conforming his actions to that will. But, as the will of God has no degree of selfishness in it, is not excited on any occasion to gratify the resentment or any other passion of the Supreme Being (as often happens in the will of man,) I cannot but believe, that a change of temper, accompanied by a change of conduct is all that God requires of us in order to be restored, after our greatest transgressions, to his perfect acceptance.

We know not in what the felicity of the next world will consist, but we do know that it will not consist in the gratification of our present senses; yet God is not an harsh Master, for he hath furnished us with abundant means of present enjoyment; and had every enjoyment of sense been sinful, he certainly would neither have given us senses nor objects adapted to them; he hath done both; and he requires from us such a moderation in the use of them, as may preserve our minds from being so addicted to them, as to prevent us from having any relish for the duties of benevolence and holiness, in the exercise of which it is not improbable that our future happiness may consist.

Every denunciation of God against intemperance in the pleasures of sense, against injustice in our intercourse with mankind, against impiety towards himself, seems to proceed from his extreme affection for us, by which he warns us from a course of conduct, the final issue of which we cannot, in this state, comprehend.

The love of God casteth out fear; let us once bottom our principle of action on the desire of obeying Him, and though we may be impelled by our passions to occasional deviations from what is right, yet this obliquity of conduct will not continue long; the hope of living under His fatherly kindness and protection will bring us to a rational sense of duty, to a just confidence of acceptance with Him.

There is much mechanism in our constitution; our thoughts are influenced by the state of the body to a degree, and in a manner, which no philosophy can explain. A bodily infirmity produces in the minds of some men a dejection of spirits, a despondency of sentiment, which other men, with equal or superior cause for dejection and despondency, and under apparently equal bodily infirmities, feel not at all. It is difficult, perhaps impossible, for beings such as we are, to account for this difference, but we may be persuaded of this, that God who made us knows this diversity of temper, and will make a kind and fatherly allowance for it, and not impute more than is just to him whose mind is oppressed by unreasonable apprehensions, originating in corporal imbecility.

RELIGIOUS EDUCATION.

The virtuous education of our offspring, (and especially of an offspring which by its rank may influence the morals of a country,) is one of the most important duties of life.—The happiness or misery, not merely of an individual but of the world, depend upon the good or bad morals of its inhabitants; and the morals of men chiefly depend on the principles of action which are impressed on the minds of children. If your son should in future turn out ill, you will have the comfort of knowing that you have not to reproach yourself with having neglected his education; if well, you may justly attribute some merit to your own foresight, and assiduity in the conduct of his education.

By religious instruction, I do not mean that he should at his time of life, or indeed at any time of life, be occupied in theological controversy, or perplexed in estimating the worth of the several systems of faith with which the Christian world has unhappily been every where oppressed; but that he should be habituated to consider the Gospels as containing a *rule of life*, which no propensities of sense, no fashion of the world, no licentious conversation of infidel companions, should ever induce him to disparage or neglect. It is a state which, if believed with sincerity and followed with firmness, will lead him and us all in every situation, and every vicissitude of fortune, to tranquillity of mind in this first scene of our existence, and to the perfection of our being in all succeeding scenes.

MATERNAL INFLUENCES.

My mother was a very charitable and good woman, and I am indebted to her (I mention it with filial piety) for imbuing my young mind with principles of religion, which have never forsaken me. Erasmus, in his little treatise entitled *Antibarbarorum*, says that the safety of states depends upon three things—Upon a proper or improper education of the prince, upon public preachers, and upon schoolmasters; and he might with equal reason have added, upon mothers; for the care of the mother precedes that of the schoolmaster, and may stamp upon the *rasa tabula* of the infant mind, characters of virtue and religion which no time can efface.

DOCTRINAL.

[From Smith's End of Controversy.]

CHARACTER AND OFFICES OF CHRIST.

The Primitive Confessions concerning Christ were;

Not that Jesus our Lord was God equal to the Father in all kind of divine perfections, nor that he was God of the substance of his Father, as he was man of the substance of his mother, as some have taught in after times. All that those first confessions do contain was this, that *he was the Christ, the son of God, and the saviour of the world.*

This was the faith of *Martha*; 'She said unto him, yea Lord, I believe that thou art the Christ, the son of God, that should come into the world,' John xi. 27. This was St. *Peter's* faith, 'Thou art Christ the son of the living God,' Mat. xvi. 16. This was the Eunuch's faith, 'I believe that Christ is the son of God,' Acts viii. 37. This was the faith of the Mariners; 'Of a truth thou art the son of God,' Matt. xiv. 33. And the faith of *Nicodemus* was, 'We know thou art a teacher come from God, for no man can do these miracles that thou dost, except God be with him,' John iii. 2.

St. *Paul* is also said to preach Christ in the synagogues, that he was 'the son of God,' Acts ix. 20. He is said also to testify to the Jews, *not that Jesus was God*, but that *Jesus was the Christ*, Acts xviii. 5. 'We have seen and do testify (saith St. John) that the Father sent the son to be the saviour of the world,' 1 John iv 14. Here is no trinity in unity, nor god-man, nor Hypostatical union, so much as mentioned, nor any other of those hard and cramping names with which the church of God has been since perplexed.

The undoubted faith on which the salvation of all Christians does depend,

Is no other than this: 'These things, (saith St. John,) are written, that ye might believe that Jesus is the Son of God; and that believing, ye might have life through his name,' John xx. 31. 'If we confess with our mouth the Lord Jesus, and believe in our heart, that God raised him from the dead, we shall be saved,' Rom. x. 9. 'Whosoever shall confess, that Jesus is the son of God, God dwelleth in him, and he in God,' 1 John iv. 15. 'Who is he that overcometh the world, but he that believeth, that Jesus is the son of God?' 1 John v. 5. These are a plain account of that faith which now is indispensably required of every Christian in relation to Christ.

The scripture *no where* rejoins us to believe, on pain of damnation, either that Jesus is God most high, or that he is indeed both God and man, or that he was eternally begotten of the Father. It only teaches us thus much concerning him, that *the man Christ Jesus is the mediator between God and men*, 2 Tim. ii. 5. That 'he is the propitiation for the sins of the whole world,' 1 John ii. 2.—'That it pleased the Father by him to reconcile all things to himself,' Col. i. 20. That 'there is no salvation in any other,' Acts iv. 12. That 'he appears now in the presence of God for us,' Heb. ix. 24. And that 'he shall judge both quick and dead,' at the latter day, Acts x. 42. These are fundamentals so plain, and so undoubted, that all Christians do universally agree in the profession of them, as they likewise would do in all other truths, were nothing but what is really such imposed on the faith of believers.

Of the names of God given to Christ.

Some object, that Christ of necessity must be God, since in several places of scripture he is expressly called by the name of *God*.—I answer, *a God he undoubtedly is, and a mighty God too, according to the way of expression in those ancient times*; in which those were called Gods who either represented God's person, or acted in his name and by his authority: *but heis not God Almighty.*

When the Jews did accuse him for making himself God, he thus vindicates his innocence; 'If, (said he,) 'they are called Gods to whom the word of God came—Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the son of God? John x. 35, 36. Christ had as good a right to this title as any of the rest, if not a better, and therefore it could be no blasphemy to appropriate the same to himself, had he done so; but they lied, for he did not do it, he only said, that he was *the son of God*, calling God his Father.

Of the Oneness of God and Christ.

Others object, that Christ Jesus must needs be God, because it is said, 'I and my Father are, one,' John x. 30. And again; 'There are three that bear record—and these three are one,' 1 John v. 7. To these I answer, that though it is said they are one, yet *it is not said what one they are; it is not said they are one God.* This is only the ungrounded assertion either of some easy-minded, or else of some heedlessly bold and daring men.

Doubtless by that passage, 1 John v. 7, is meant, that these three are one as to the record, which they are there said to bear; they perfectly agree in that witness which they give concerning Jesus his being truly the Christ, as the foregoing verses do plainly intimate.*

As for that other passage, John x. 30, it is plain, that the oneness there meant is a mystical or moral, and not a natural oneness: and it is doubtless explained by John xvii, 11, where our saviour prays, that his disciples *might be one as he and his Father were one; that they*, saith he, *may be one, as thou Father art in me, and I in thee, that they may be one in us*, ver. 21, which denotes an oneness only in the same mutual affection, for believers can be one in no other sense but this: and look what oneness there ought to be between one true believer and another, the same oneness there is between Christ and God, an inward intimacy, like that between real friends.

* This explanation of 1 John v. 7, is entirely satisfactoriy, even were it a part of the true Bible, which the learned deny.

CHRISTIAN REGISTER.

BOSTON, JANUARY 2, 1830.

EDITOR'S ADDRESS.

We commence the New-Year of the Register, by presenting it to our readers, with an improved exterior. The patronage, with which our labors for the past year, have been met, while it calls for our sincere thanks, inspires us with fresh resolution to make them worthy of the continued encouragement of our subscribers and friends.

But we would not take this opportunity to speak of ourselves, so much as of the cause, in which we are engaged. Our paper has been steadily devoted to the great interests of Christian truth and liberty, serious and unfettered inquiry, and to the promotion of a pure moral and religious spirit.—This is the cause, which we have most deeply at heart; and to the advancement of which, our efforts, however humble, are cheerfully given, since we believe this cause, to be identified with the dearest and holiest interests of our fellow-men.

The experience of the past year has strengthened our convictions of its excellence, as well as our hopes of its speedy progress and ultimate triumph. The seeds of religious truth have been abundantly scattered, and though, some which fell by the way side, have been devoured by the fowls of the air, and others cast on stony ground, have been scorched by the sun, and withered away, because they had not depth of earth; yet others have fallen on good ground and taken deep root and put forth the rich blossoms which promise a precious harvest. The cry has come to us from the North and the South, the East and the West, earnestly appealing to the friends of liberal Christianity for sympathy, counsel and encouragement. We have heard the language of inquiry; and it has been succeeded by professions of belief. The pure and beautiful spirit of Christianity has found its way to many hearts, which had been closed to religion, by disgust at its caricatures and ignorance of its real nature; and the simple faith of Jesus has been embraced with more ardor, and retained with stronger conviction, on account of its succeeding to the mysteries of Orthodoxy, and the pretensions of sectarians. We have heard with our own ears and seen with our own eyes, during the past year, both in the circles of our acquaintance at home, and among our brethren at a distance, sufficient to shew clearly the blessed effects of Unitarian Christianity, when thoroughly understood, cordially embraced, and faithfully practiced. We have witnessed its benign influence upon the mind and the heart, upon the rich and the poor, upon men, once perplexed and distracted by the contradictions of a popular creed, and upon men, bewildered and blinded in the mazes of scepticism. We are sure that it is not prejudice, nor passion, which leads us to regard a system—capable of such effects, as the power of God and the wisdom of God to salvation. We may have been mistaken in our reasonings on matters of speculation—for who can assume to himself immunity from error, where truth is obtained only after long trial and patient search—but we are confident of what we have seen, of the power of Unitarianism to accomplish all those sublime results, which are the glory of the Gospel of Christ.

With these views, we would thank God and take courage. We are grateful, that He has manifested his salvation, through the medium of that clear and simple faith, which though every where spoken against, is instinct and vital with the spirit of the Gospel. We congratulate our brethren and fellow-believers on the testimony, which their experience must have given them of the power of Christian Truth. We rejoice with them, in the riches of that favor, which has caused the day spring from on high to visit us, and made us glad in the light of the Sun of Righteousness. We wish them, with the congratulations of the season, the full enjoyment of the holy faith, which embraces an Infinite Father of Eternal and Unchangeable Love, and which reaches beyond the line of Time, to that mysterious future, where this 'corruptible shall put on incorruption and this mortal, immortality.'

With the commencement of this year, we would more heartily devote ourselves to the cause, of which we have spoken, and to promote which is alike our duty and our delight. We have no wish to conceal our earnest and increasing desire for the prevalence of Unitarian Christianity. We regard it as the best gift, the most precious treasure, which we can be instrumental in diffusing. We believe that its beauty and power, as yet, have been imperfectly recognised; and its adaptation to the deep wants, the boundless capacities of the soul, not fully developed. We are persuaded that it is capable of an application to the necessities of society, the evils of human nature, such as it has never yet received, but which will one day be known and felt. The times are eventful, and the public mind, waiting for a better light. We are surrounded by those who believe extravagancies and those who believe nothing. The religious world is unsettled, and the discordant jarrings of conflicting sects, still vibrate on the ear.

The peaceful influence of Unitarianism if permitted to operate, would be like oil upon the troubled waves. We do not despair, of seeing the minds of pure and pious and quiet Christians of every sect, disabused of their prejudices, and seeking refuge in the ark of our faith. We pray God to hasten it, in his time.

For ourselves, the way is plain before us. The path of duty is open, and the best omen—the omen of a good cause—hangs over it. We shall continue to speak—as we have done, and as we have opportunity,—for Christian liberty and rational theology and spiritual piety. If we use the words of boldness, it will be because they proceed from clear convictions; but, if they be words, without charity, it will be our infirmity and our sin. We have no personal considerations to gratify, and we beg that in the course of our labors, if we have occasion to use the language of earnest expostulation, and strong censure, it may not be set down to the account of our perverseness or our pride. We certainly, cherish ill will to no man; and though we have not been without our share of notice, from contemporary journals, whose writers display more zeal than courtesy, we have no ambition to imbibe their spirit, or to copy their example, as a return for their attentions.

We again invite the co-operation of our friends. We hope the thoughts of the wise, and the suggestions of the philanthropic, may be given to the public through the medium of our paper; and that by our united efforts, under the blessing of a gracious Providence, we may do something for the diffusion of that light, which is for the joy and salvation of many nations.

THE WATCHMAN.

In several late numbers of our paper, we have given extracts from a writer in the London Monthly Repository under the above title. We have had no intimation respecting the author, but whoever he be, he is a man of a clear head and bold heart, and expresses 'thoughts that breathe and words that burn,' 'with the pen of a ready writer.' His object seems to be, to enact the part of a faithful watchman, and to announce the reports of the night without fear and without favor. For our own part, we admire his courage and independence; the acuteness, with which he detects a threatening symptom or an unsound spot, in the religious body, and the rigor, with which he applys the cautery and knife. He probes deeply and cuts without mercy; but, we see that he is not excited, nor angry, and we, therefore, confide in the correctness of his eye and the skill of his hand. Friend and foe, church and chapel, orthodox and heretical, come in alike for their share of his rebuke, and if they are not benefitted by his wholesome admonitions, it is not owing to the indefiniteness or timidity of the author.

The article, which we have recently copied had particular reference to the state of Unitarianism in England, but contained suggestions and counsels, which are of equal value in London and in Boston. We have just received,—as we have stated in another place—among our English periodicals the Repository for November, and in it, is the monthly warning of the Watchman, who sounds his trumpet, long and loud, to awaken the sluggish and faltering among the ranks of his own brethren. The statements in this article, when seen by those who avail themselves of any means to pour contempt upon Unitarian Christianity, may be regarded as confessions of the weakness of our cause, and repeated as proofs of the inefficiency of our doctrines. We know that this has been the case, under similar circumstances; we know that it will be again; but we believe that it will work together for good. The wrath of man has no power to crush a vital truth. It may impede its progress for a season; but there is a spirit in it, and it will live. We are not, then, of the number, who shrink from an exposure of the actual state of things, through fear of the consequences. We are ready to hear the truth, though it be unwelcome. We are glad to have evils pointed out, that they may be remedied.

That the rebukes, which the Watchman, directs against the Unitarian body in England, are applicable in their full extent to us, in America we are not prepared to say: for as we have expressed before, we are gratified and encouraged, with the progress of Christian truth, in our country, and look forward with cheerful hope, to its wide and powerful influence. Still we are not blind to the evils, which oppose our hearts desire and prayer, and we are convinced, that the same warning spirit, which breathes from the pages of the Watchman is necessary here, to point out our dangers and expose our deficiencies.

We give the following passages, without further comment.

'We have shown what occasions of humiliation there are in the present aspect of Unitarian affairs. What will be the end of this state? Latent power we have in abundance—moral character, intellectual worth, worldly affluence—none of these things are wanting. Why are they not more available for the cause of God and man? If we speak of progress, it ought not to be that, as in the Report before us, we have to dwell chiefly on matters such as the Emancipation of the Catholics, and the Unitarian Marriage Bill; which, however important in themselves, would, if things were in a healthful condition, occupy but a small portion of a document which sets forth the impression made upon the kingdom during the space of one year, by what we deem the pure and undefiled religion of Christ. We do not undervalue the conquests of civil liberty over intolerance; but we have been taught to know a freedom of infinitely more value than any which can result from the removal of civil disqualifications; it is the liberty wherewith Christ makes free, not the body merely, but the mind and the heart of man. The former is but a means; the latter is the great end of the gospel—the great end of all the works and ways of God. And a nobler work the Deity could not propose even to himself, than to form and build up in the human bosom a soul filled with generous excellence, choosing of itself good, and eschewing evil, walking in the light of its own kindling, and devoting its energies to the service and glory of its Maker. Could we but flatter ourselves, could but our reports truly speak, of numerous instances of this holy work, of daily and annual progress made therein by Unitarian Christianity, then should we have cause—abundant cause—to rejoice in the present, and hail the approach of the future. But we dare not hope that the kingdom of Christ is thus advancing under our auspices. The world around us is lying in wickedness. The home of the majority of our readers is surrounded by many who are in the gall of bitterness, being enslaved to sin; and yet what healing stream have we recently set to flow; what light have we kindled to cleanse and illumine our suffering fellow men? Our neighborhoods are incessantly increasing; the young swarm around us on every side; those of riper years arise in clouds; where is there on our part an increase of exertion, an augmentation of moral energy, to meet the growing demand? Alas! the general effect of the thickening of the population is to hide from public view the temples devoted to our worship, to hide our candle under a bushel, and to restrict the moral influence which we exert. How long willl these things be? Have we arrived at the lowest point of depression? May a change for the better be expected? All things, we iterate, are in our possession, requisite to exert a most healing and efficient influence on our fellow-men—all but the great mover, the life and soul of action—the will. We can hardly resist picturing to ourselves the delightful effects of a general effort for the furtherance of piety and truth. How many homes would resound with notes of joy which are now the abodes of vice and misery! How many a prisoner would leap to lose his chains! How many a heart would sing for joy! How many a father, and mother, and wife, and children, would taste again of happiness! How many who, through fear of death and the oppression of error, had all their life time been kept in miserable bondage, would exult in knowing, loving, and serving a Father! What mists would pass away from the eyes! what doubt and harrassment from the heart! and how gratefully would the sounds of the gospel fall on the ears of those who had all but renounced a Saviour, and a hope of eternity, through the revolting inconsistencies of prevailing errors! Independently of all this, the very sight of a whole community respectable by numbers, character, education and rank, animated by one great and powerful emotion, rising in its strength to extend the dominion of truth and goodness, presents one of the noblest spectacles which it is permitted to man to witness. Glad should we be could we hope to see this vision realized—could we adopt, as descriptive of an approaching scene amongst our body, the sublime language of Milton:

'Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle nursing her mighty youth and kindling her undazzled eyes at the full midday beam; purging and unsealing her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also who love the twilight, flutter about amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.'

Thus far respecting the condition in which we find ourselves as a body of Christians. Our view has not, it will be obvious, been confined to such parts of Unitarianism as are, or are thought to be, of a speculative nature; but chiefly we have had in mind the state of our moral influence on the community. The details into which we have entered have entered have occasioned us no slight degree of pain. But throwing aside all personal and party considerations, we have asked solely what is truth. We have sought to 'nothing extenuate or aught set down in malice.' The truths stated may in some instances fall harshly on the ear. We are sorry for it, and deeply sorry that a good cause should be so badly served, as these truths shew Unitarianism has been. But, however unpleasant the truth may be, there are occasious when it must be spoken. And surely when the interests of so many are at stake, there ought to be no compromise with duty. In fact, we think that no Unitarian would desire it.'

THEOLOGICAL EDUCATION AT CAMBRIDGE.

The flourishing state of the Theological School at Cambridge, is a subject of congratulation among all the friends of a pure Christian Theology. We understand that the number of young gentlemen at present connected with the School, is about *forty*. The high estimation in which they hold the advantages they enjoy at this institution, is at once an evidence of their own purpose of improvement, and of the faithfulness of the Theological Professors.

The increase of students renders still more manifest the importance of a steady attention to an increase of the means of instruction, and particularly an enlargement of the Library. It is to the Society for 'Promoting Theological Education in Harvard University,' that we are in a good degree indebted for the striking improvement which is manifest in the state of the institution within a few past years. The public Anniversary meetings of this Society are beginning, we hope, to excite the attention they merit from our enlightened and benevolent citizens, as well as the community generally. Their next meeting will be held on Sunday evening, the 3rd inst. (tomorrow) in the Fedderal Street Church, where a sermon will be delivered by the Rev. Mr. Greenwood. A collection will afterwards be taken in aid of the funds of the institution.

AMERICAN BOOKS IN ENGLAND.

The following notices of 'My Religious Experience at my Native Home,' and 'Jotham Anderson,' taken from the Monthly Repository, will probably be read with pleasure by such of our readers as are acquainted with these works. It is gratifying to find that books of a religious character from this country, are received with so much interest in England.

'*My Religious Experience at my Native Home.* Boston, U. S. 1829. Pp. 36. In this little tract is offered no exaggerated contrast between the effects of cheerfulness and gloom in early religious impressions. The misery which is caused in the young mind by premature and excessive excitement of the imagination on religious subjects, and the danger of a pernicious and often fatal reaction of feeling, are described with truth, though not, perhaps, with sufficient simplicity of language.—The following brief remarks on the subject of Revivals in religion are valuable.'

We omit the extract.

The Recollections of Jotham Anderson. By the Rev. H. Ware, Jun. London. Hunter; Teulon and Fox. Forrest, Manchester. Pp. 161. 1829. We introduce this little book to our readers with a strong recommendation to them all to read it.—Its design, sentiments, and style, are admirable and interesting. Its principal object is to point out the wisdom, and illustrate the beauty, of religious toleration; but its collateral objects may furnish instruction to those who may need no further conviction on this head. The simplicity of the story conveys a strong impression that it is no fiction; its interest is so powerful that we cannot but believe that it is true. It would be an injustice to extract, where all the parts are so connected as to lose their value when separated. Let our readers first obtain the work themselves, and then introduce it into every Vestry Library or Tract Society where they have influence.

CRITICAL NOTICE.

THE UNITARIAN ADVOCATE AND RELIGIOUS MISCELLANY. *For January*, 1830. Vol. I. No. 1. *New Series.*

This number has come to us, with the punctuality of the new year, and is a promising commencement of a new series of the work. We hope the arrangements which have been made for its support will not prove unavailing but that it may continue to be a prompt and efficient aid to the cause of pure and undefiled religion. We shall be glad to hear that it is a welcome inmate in the families of all, who love rational views of Christianity, and who are disposed to make up their minds, with regard to the great truths, which it presents.

The number before us contains the following articles. New-Year's Address. The hour of death. Opinions of Tertullian. Claims of Christianity to our careful attention and study. Orthodox uncharitableness. Reciprocal duties of minister and people. The means of cultivating love to God. He that is not against us is on our part.

The subjects, it will be perceived are of general interest, and without particularizing the several articles, we only add that we have read them with pleasure, and think them calculated to do good.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

BOOK AND PAMPHLET SOCIETY.

MR. REED,—May I take the liberty of inquiring through the medium of your paper, with regard to the present state of the Unitarian Book and Pamphlet Society? I have always considered it a truly valuable institution and in former times have availed myself to a considerable extent, of the facilities which it afforded for the diffusion of that religious knowledge, which I highly prize.—On lately visiting the Depository, with a similar intention, I was surprised to find only 'a beggarly account of empty boxes.' If this is an indication of the demand that has been made upon the shelves of the Library, I rejoice in the present deficiency, in the hope that it will soon be made up; but if, as I fear, it proves the poverty of the Treasury, I grieve that so excellent an object should be left to languish.

I could testify, if necessary, to the great good which this Society has effected, and am confident, that no Unitarian, who is acquainted with its purpose, can withhold from it his aid. But how many, let me ask, in your city are subscribers? How many in the country? I can have no sympathy with the man, who would not eagerly contribute the small sum, required by this Society, for religion's sake and for the truth's sake. Do, Mr. Editor, say a word to your friends and quicken their minds, by way of remembrance, to the needs of their brethren at a distance, and the timely aid they can afford them, from the Library of this Society. Yours, X.

[For the Christian Register.]

NATURAL THEOLOGY.

MR. EDITOR,—I have lately read Dr. Nichols' Catechism of Natural Theology, of which you made respectful mention, in a recent paper. The clearness and beauty, with which the complicated details of this extensive subject, are set forth in that compilation, suggest to me its fitness to be used as a manual of instruction, not only in Sunday Schools, but in Lyceums and other Associations for Mutual Improvement. What branch of inquiry, can be more interesting to young men, than that, which lucidly explains the vast and wonderful operations of the laws of nature, and at the same time, leads them to perceive, through the various masses of matter with which we are connected, the agency of an Infinite Mind? Yet how little has this subject been attended to, even by the majority of those, who in other respects, are well educated? Nature and Revelation, the Universe and God, have been too much considered aside from their mutual relations, and to this circumstance, we may attribute many of the false and superstitious notions, with which religion has been clouded, and much of the infidelity, with which its claims have been called in question and its truth denied. Let us leave the systems of modern theology, and go back to the ground upon which David and Solomon, Isaiah and Paul, reasoned and believed, our charity would be more fervent, as well as our faith stronger. They always blended the works of God, with his word.—Let us do likewise. P. G.

[For the Christian Register.]

THE PARTICULARITY OF FUTURE JUDGMENT.

The Scriptures not only declare the certainty of a future judgment, but also give some most solemn views of the particularity with which we shall be judged. We are not only assured, that we shall be brought into judgment for all the deeds done in the body, but our Saviour declares, that 'for every idle word we must then give an account.' We cannot indeed comprehend in what manner the last judgment will be so particularly conducted, but this language most distinctly teaches us the minuteness and extent in which our account will be given. It teaches us that no simple action will then be overlooked, no particular sins, no neglect of duty, no words of profaneness and folly (though now secret, unremembered, or uncared for,) will then be forgotten. And every act of piety, however concealed from men and long forgotten, will then be remembered and openly rewarded. It is from the consideration of all these, that our everlasting condition will be determined.

This view places the common actions of life in a light of incalculable importance; for thus every particular employment, our conversation, our amusements, all have a direct influence on our final condition. Surely if we have any concern for the welfare of our souls, this consideration ought never to be forgotten, ought to be habitually present to our minds. We ought to carry it into our most ordinary life, and associate it with all its scenes, all its temptations, and its deeds.

The effect of rendering this consideration habitual will be very important. It will fix on our consciences that conviction which is so little realized, of our particular accountableness, and becomes a most powerful restraint upon sin and an encourager of motives to a godly life. We think of a future judgment in too general a manner, and hence the importance of single actions is not sufficiently felt. When men take but a general view of their religious character and life, they imagine themselves, though not perhaps entirely conformed to the strict requirements of the gospel, yet sufficiently so to render their final salvation secure. But no one can reflect particularly on his own character and life without feeling that it is indeed so deficient, so neglected and falls so far short of meeting the requisitions of Scripture, that there is great need of repentance and real danger of perishing at last. We need to bear habitually in mind the particularity of the last judgment, to save us from this delusion, to prevent us from relying on our own safety and final happiness, from indistinct and general views of ourselves, and to awaken us to a more faithful examination and a more strict and anxious attention to the single qualities of our character and the separate actions of our lives. When this view is habitually taken, it will lead us to consider every action in reference to its final consequences and produce a more serious and careful regulation of our conduct; we shall dare to neglect no single duty, or to violate deliberately any particular command.

N. C. S.

[For the Christian Register.]

PECULIAR REQUISITIONS OF THE GOSPEL.

There is something on our first view of the subject very singular in many injunctions of the gospel. The principles it peculiarly inculcates and many of the dispositions it would create and establish are of a very remarkable nature. The character it would form seems in many respects to be unsuited to this world, and many of its leading features are directly opposed to the spirit and sentiments which prevail among the inhabitants of earth.

It does not seem to be a character fitted to secure many of those objects which the world most values. It is required to abstain from much which is termed pleasure and wears the shew of enjoyment. It retires from many of the conflicts of life in which men are most generally interested, and shines with most lustre when all the charms and hopes of this life are destroyed—amidst pain, suffering, mourning and death. This character which the gospel would form is certainly wonderfully peculiar; and to those who look not beyond this life, and who consider present welfare of the greatest importance, it often will seem unaccountable. But view this life as a state only of trial, discipline and education; consider it as designed to exercise and train the moral character, to adorn the human soul with principles, feelings and habits which shall qualify it for a future state, spiritual in its nature, unearthly in its enjoyments and endless in its duration, and every thing then appears consistent and rational. N. C. S.

[For the Christian Register.]

REFLECTIONS ON MARRIED LIFE.

There appeared in the Christian Register, a long time ago, some 'Reflections on Married Life,' which at the same time that they conveyed the impression that most of the unhappiness of married people arose from the faults of the females, certainly described what every one must acknowledge the prominent features in the character of a *good woman.*—The subject has lost none of its interest in the lapse of time, and it is but fair, that the censure like the woe be equally divided.

A woman should indeed possess 'mildness, complaisance, and equanimity of temper,' for if a *wife*, she will find constant exertion for these virtues, in the petty but ever recurring vexations of domestic life;—and if *unmarried*, she will need the aid of these qualifications to enable her to endure her '*reproach*.' A man meets abroad, in the hurry of business, in the multiplicity of engagements, in contending interests, much to annoy and disturb him; but after his business hours are over, he returns to his home and there feels himself at liberty to unburthen his mind of its load. Is he ill-tempered and crossed by disappointment in some favorite project? He need not restrain the expression of his impatience, for it is the duty of his wife 'meekly to bear with wrong;'—it matters not that she has been during her husband's absence, struggling with cares and anxieties that have depressed her spirits and exhausted her strength. It is nothing that her heart has been torn by the illness of her children,—that she has hung for hours over a wailing infant to soothe and hush it to rest. It is nothing that she has had to contend with the perverseness, ingratitude, and extravagance of her servants, and that thus harrassed she must bury in the silence of her own heart the corroding cares that wear away her life—and striving to subdue her troubled spirit, meet her husband's overclouded brow, with a cheerful and animated smile.

How inconsistent, how selfish must that man be who expects from a woman, a *human* being like himself, that exemption from infirmities and that attainment to angelic attributes, to which even the so much vaunted intellectual superiority of his own sex cannot elevate him, while dwelling in the flesh! Self-denial, gentleness, patience, condescension and forbearance, should ever be the distinguishing characteristics of women—and their education from their infancy should be so directed as to secure to them these indispensable traits of female excellence. Let the man however, who marries in the belief that the woman of his choice, as well as the rest of the sex are by nature inferior in capacity and judgment, display a little of the superiority of which he is so proud—in obtaining that habitual command over his own passions which shall give him peace in his own mind and enable him to exercise that charity toward the 'weaker vessel,' which shall insure his pity for her deficiencies, his forgiveness for her errors. And let that man who receives his wife as his equal, his companion, his bosom friend, remember that the *God* who made them 'male and female,' assigned to each their respective duties, and gave them at the same time, those abilities which should best fit them to discharge faithfully these duties,—that he allotted cares and trials to each of them, and bestowed also those powers of endurance which should best support them under their anxieties, and render them mutually serviceable to each other.

There is but little married happiness;* nor can there ever be much, until husbands and wives take that correct estimate of each others relative situations, and natural infirmities, which will lead them to make allowances for each other; or until marriages are based *not* on speculation and calculations of monied interest, but that affection and esteem which shall induce forbearance, and still the harsh voice of recrimination.

* There may be good foundation for this remark, in application to some classes, and conditions of Society. It is probably nearer the truth in application to *city* than to *country* life. Though it be a delusion to think it not true, to the extent here intimated, we will cherish that delusion still.—*Ed.*

RELIGIOUS INTELLIGENCE.

Unitarian Christianity at Madras. We have frequently made mention of the indefatigable labors of William Roberts, at Madras, a native religious teacher. He has received occasional aid both in money and books, from Unitarian Christians in America and England. Those who recollect our former statements respecting him, will be gratified by the perusal of the following:

Extracts of a Letter from W. Roberts to the Rev. W. J. Fox.

Of the congregation at Secunderabad, under Abraham Chiniah. A. Chiniah was one of our late Laozaru Aandiapak's hearers; he came to Madras with some merchandise, in October 1821; his stay at Madras was very short; received baptism in our chapel, being about twentyeight years of age: having taken a small collection of Unitarian tracts in English, and a few in Tamil that were in hand writing, and returned to Secunderabad; a while after he became an Hospital Conocopilly there; in that situation he still continues. It may rightly be said Chiniah, like myself, has learned Unitarian Christianity by reading and thinking. Though surrounded with opposers, he is not ashamed to assert the pure Unitarian faith, and confess himself as one of those who own the crucified Jesus of Nazareth, to be their only spiritual head under God the Creator. Chiniah, some time after his conversion, began to have divine worship in his house on Sundays; by degrees some have joined him and become regular hearers and converts. In the appendix to the second memoir respecting the Unitarian mission in Bengal, p. 59, some account is given of an Unitarian Christian, by name Robert Macdonald, at Moelmyne; that man is one of Chiniah's converts. Chiniah first used to write me occasionally, but afterwards his communications became more frequent and interesting. I have from time to time sent him plenty of English books and Tamil ones as soon as they were printed. Chiniah is a married man, but has no children; he has an adopted young man whom he educates. His congregation at present, with his own, I think, are four families and six men individuals; to these, three families from Madras have joined; their number, with their children, will be about thirty. While I was writing this, Chiniah's letter, dated 13th of the present month, came to my hand, in which he says, that they have, on the 18th April last, dedicated the little chapel that he built, after prayer. The Rev. Richard Wright's discourse, the Comprehensiveness and Practical Importance of the Doctrine of the Divine Unity, Gal. iii. 20, 'God is one,' [which I have translated in Tamil and sent him a copy of it,] was read. On the day following, Sunday, 19th, they received the Lord's supper in the chapel. The chapel is twentyone feet in length, thirteen feet wide, and nine high; has four windows and one door: he has joined a sloping viranda to the chapel in front, in which their school is kept. The building of the chapel and viranda has cost three hundred and fortyfive rupees: the whole expense hitherto, I think, has been defrayed by Chiniah himself. Besides some little expenses unavoidable in keeping up public worship, he has a schoolmaster, whom he pays ten rupees and a half a month. I earnestly beg my respectable Unitarian friends to recommend Chiniah and his little congregation to their patronage; may their fostering countenance to our feeble endeavors, by the blessing of the Most High, be an encouragement in others to a like exertion! Chiniah and his friends are all well.

My letter to A. Chiniah and his friends in defence of Unitarian Christianity, occasioned by Vathanaiga Sastheree's attacks in his Epistle to the Christian and Heathen Inquirers at Secunderabad, is now in course of printing. Vathanaiga Sastheree has promised to his correspondents to write in defence of the doctrine of the Trinity, ten chapters previous to his sending his large book, but no more than two chapters and a part of the third has yet appeared.

My friend Anthony Maliaph, of Hanicollam, died under the disorder of his mind in last April, aged about 78 years; he has left a widow, but no issue.

I have not received any communication from the Rev. W. Adam since last July. I have written to him in January, and shall have to write him again next month. Our school at Pursewaukum, our public worship and circulation of tracts, all goes on quietly. My health is pretty good.

My humble respects to my revered friend, the Rev. T. Belsham, and to all the friends of Unitarian Christianity.

Rev. Sir,
I remain your obedient servant,
WILLIAM ROBERTS.

Theological Education Society. The public anniversary meeting of the Society for Promoting Theological Education in Harvard University, will be held in the Federal Street Church tomorrow evening. A sermon will be preached by Rev. Mr. Greenwood, after which a collection will be taken in aid of the funds of the Institution. The usual Sunday evening Lecture will be omitted.

Installation at East Cambridge. We understand that the Installation of Rev. James D. Green, as pastor of the Congregational Church and Society at East Cambridge, will take place on Wednesday the 5th instant.

Ecclesiastical Knowledge. A Society for Promoting Ecclesiastical Knowledge, is about to be established among the English Calvinistic Dissenters of various denominations. We are told that the objects of the society will be 'to discuss Christian principles, and develop facts in Church History, in the form of Monthly Tracts. Minor theories, we are told will not be discussed.

SUMMARY.

CONGRESS.

The Senate was engaged on Monday the 21st inst. chiefly on questions of internal improvement, and on Executive business. On Tuesday the business was unimportant. A joint resolution was passed to adjourn over the Christmas holidays, which was negatived in the House.

The subjects which occupied the attention of the Senate on Wednesday and Thursday related to private claims, and to the army and navy. No question of importance was decided.

In the House on Monday, the most important subject of discussion related to the better protection of our commerce in the Gulf of Mexico.

On the 22d there was considerable discussion on the question of passing a resolution of the Senate to adjourn from the 22d to the 28th. Mr. Richardson of Massachusetts opposed the resolution, and made some pertinent remarks on the usual blameable waste of time in the early part of the session, by which subjects important to individuals, if not to the country, were put over from year to year. The resolution was rejected. Yeas 62, Nays 122.

On Wednesday there was a further discussion relative to the protection of our commerce in the Gulf of Mexico, and a bill was ordered to be engrossed for a third reading, to make appropriations for fitting the Brandywine for that service. On Thurday an order of inquiry was passed on the subject of a Naval Academy for the instruction of the Junior Officers of the service of the United States.

Both Houses adjourned to Monday the 28th.

Boston Society for the Diffusion of Useful Knowledge. Dr. Chandler Robbins will repeat his lecture this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

The Hornet. Great fears are entertained that the United States vessel of war, the Hornet, is lost. One of the New York papers states, indeed, that by the late arrivals from the Gulf of Mexico, it is put almost beyond doubt, that she has been swallowed up, in one of those terrible hurricanes, which are common to tropical regions. The tempest has been represented as the most awful that has been known.

Fire at Cincinnati. We mentioned in our last that a destructive fire had recently occurred at Cincinnati, Ohio. By further accounts it appears to have been very extensive and calamitous. It was in the heart of the city, and there was but very little insurance on the property destroyed. Great complaint is made in the Cincinnati Gazette, of the bad state of the fire department, the want of water and buckets, and the backwardness of insubordination of many citizens at the fire. This we recollect to have been the state of things in our city, in 1824. and it was only by the awful experience of the fires in Beacon Street, Central Street and Court Street, that our citizens were awakened to a true sense of their duty and interest. It was dear-bought experience; though we are far from believing it may not in the end prove a blessing to the city, as it has been an important means of effecting that thorough state of preparation for fires, and prompt and efficient operation in extinguishing them which excites the admiration of all. We doubt not the citizens of Cincinnati, bitterly as they feel their late calamity, will as a whole, in the end be benefitted by the event.

Small Pox. A case of this disease was last week discovered to exist in Biddeford, Me. in the person of a seaman lately returned from a foreign voyage. He was promptly removed to a remote situation, and other precautionary measures were adopted, to secure the public from the further ravages of the disease.

Pilgrim Celebration at New York. The late anniversary of the landing of the Fathers was celebrated at New York on the 22d ult. by the New England Society. An oration was delivered by Samuel L. Knapp, Esq. on the evening of that day. Two original hymns were sung on the occasion which will be found on our 4th page.

No farther toll will be exacted from travellers on the Essex Turnpike between Salem and Andover, the Corporation having given up this branch, which has been laid out by the County Commissioners as a free road.

James G. Brooks, Esq. has retired from the New York Courier, with a view to the establishment of a new evening paper, in the city of New York, to be called the Daily Sentinel.

Jewels of the Princess of Orange. The Jewels belonging to the Princess of Orange, heretofore mentioned as stolen in September last, are advertised in New York, with the offer of a reward of $10,000 for their recovery; or double the amount if the detection of the thief be also made. Reference is made to the Consulate of the Netherlands in New York. *Pall.*

Independence of the Press. An Ohio editor declined publishing an obituary notice of two columns, on the death of an infant three months old! deeming it rather too long; and for which refusal the writer *stopped his paper*. *Journal.*

From Europe. English papers to Nov. 24 have been received at New York.

It is reported that there are strong reasons to expect that negociations are making by our Minister in England, for a free trade with the British West Indies.

It was expected, that on the meeting of Parliament, the proposed communication by steam between Valencia and America will be carried into immediate execution.

Rail Roads. The estimation of the value of railroads in Englaud, and of their superiority to canals may be learnt from the following paragraphs.

The proposed Wigan Rail Road will furnish a striking instance of the advantage of railway conveyance over that by canals. The Branch road is intended to join the Lancaster, Leeds and Liverpool canal at the summit of 23 locks, which, for their contiguity, rising above one another like steps, have been called the 'Patagonian staircase;' and at a rate of speed which recent experiments have taught us to regard as of the slowest,—7 miles an hour,—a wagon load of goods may be taken to Manchester, whilst the '*Fly* boat is making its tardy course down the locks,—a distance under two miles. *Liv. Chron.*

The saving effected by the Stockton and Darlington Railway, in the carriage of coal, annually, amounts to £11,299 sterling.

A new Rail Road is to be applied for in Cheshire immediately.

In addition to this we learn that the late experiment of steam carriages, on the Liverpool and Manchester railway has occasioned a rise in the value of the stock of this Railway amounting to about $270,000.

It is stated that Mr. O'Connel is about to establish a Society in Dublin, with the avowed object of endeavoring to effect a repeal of the Union.

India. The London Sun of the 18th says, "we have received Madras papers this morning to the 10th July. It is asserted that the newly acquired provinces have become a burden instead of a benefit, to the Government, and that they will be abandoned to the Burmese."

Chili. By a late arrival from Chili it appears, that at the time the vessel left, (Sept. 4) there were apprehensions of a revolution in that country. The difficulties were owing wholly to preferences for particular men. The government had been transferred from Santiago to Valperaiso.

Slave Trade. By a letter received from an officer of His Majesty's ship Sybille, dated Sept. 19, at St. Helena, we are gratified to learn the Dallas, tender to the Sybelle, had captured another slaver, with 487 slaves on board, by which the number of slaves captured by the Sybelle and her tenders was swelled to 4,445! a number exceeding by far that intercepted by any one man of war on the African station. The Medina captured in August a Brazilian with 209 slaves, both of which were sent to Sierra Leone.

MARRIAGES.

In this city, Mr. John Holman to Miss Elizabeth A. third daughter of James Henderson, Esq. of Jeffrey, N. H.

In Charlestown, Mr. H. Jacobs to Mis Persis A. Teel.

In South Boston, Mr. Adonijah Pennock, Jr. to Miss Judith Casey.

In Dorchester, Mr. Enes Howe to Miss Mary, daughter of Capt. Stephen Tolman.

In Dedham, Rev. Leonard Luce, of Westford, to Miss Rebecca E. daughter of John Guild, Esq.

In Salem, by the Rt. Rev. Bishop Griswold, Jeremiah C. Stickney, Esq. of Lynn, to Miss Ann Frazier, of S.

DEATHS.

In this city, on Tuesday evening, Hon. Edward H. Robbins, Judge of Probate for Norfolk County, and formerly Lieut. Governor of this Commonwealth; Thomas C. son of Thomas Kendall, Esq. aged 13; Mrs. Hannah Henchman, aged 28; Miss Louisa Whitcher, of Northfield, 27; Fanny Dearborn, 9 years.

In East Cambridge, Dec. 26th, Theodore Keating, Esq. Chansellor at Law, aged 30.

In Milton, on Wednesday, Mr. Enoch Baldwin, aged 76. Mr. Timothy Tucker, aged 68.

In Portsmouth, Mr. Jotham Holmes, aged 41; Mr. James Hill, aged 47.

HOWARD BENEVOLENT SOCIETY.

THE annual Sermon before the Howard Benevolent Society will be delivered in the Old South Church on Wednesday evening next (January 6th) at half past 6 o'clock, by the Rev. James D. Knowles.

An Ode written for the occasion will be sung by a select choir, with other appropriate music.

At the close of the exercises a collection will be taken up in aid of the society's funds.

P. G. PARKER, *Sec'y.*

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. I.—No. 1. (New Series.) For January, 1830.

CONTENTS.

New Year, The hour of Death; Opinions of Tertullian; Claims of Christianity to our careful attention and study; Orthodox uncharitableness; Reciprocal duties of minister and people.—Public worship; The means of cultivating love to God; He that is not against us is on our part. Jan. 2.

PENMANSHIP.

MISS NANCY FROST informs those parents in Boston, who wish their Children to improve in the Art, that she has opened a School for that purpose at No. 4 School Street; and in order to accommodate all who may wish to attend she will give lessons at any time during the day commencing at 9 o'clock.

EVENING SCHOOL.

Miss Frost to accommodate those young Ladies and Gentlemen who cannot attend through the day will keep an evening school from 6 to 9 o'clock.

Terms moderate, and made known at the Room where Specimens of improvement in Miss F.'s mode of instruction may be seen. tf Dec. 5.

NORTH AMERICAN REVIEW

FOR January 1830. This day published by GRAY & BOWEN, corner of School & Washington-streets.

No. 66.

CONTENTS.

Art. I. Pitkin's History of the United States.
A Political and Civil History of the United States of America, from the year 1763 to the close of the Administration of President Washington, in March, 1797. By Timothy Pitkin.

II. Bolivar and the Bolivian Constitution.
1. Observaciones sobre las Reformas Politicas de Colombia. Por J. M. Salazar.
2. Ensayo sobre la Conducta del General Bolivar.
3. Proyecto de Constitucion para la Republica de Bolivia y Discurso del Libertador.
4. Ojeada al Proyecto de Constitucion que el Libertador ha presentado a la Republica Bolivar. Por A. L. G. [Antonio Deocadio Guzman.]
5. Exposicion de los Sentimientos de los Funcionarios Publicos, y demas Habitantes de la Ciudad de Bogota, hecha para ser presentada al Libertador Presidente de la Republica.

III. Removal of the Indians.
Documents and Proceedings relating to the Formation and Progress of a Board in the City of New York, for the Emigration, Preservation, and Improvement of the Aborigines of America.

IV. Haliburton's History of Nova-Scotia
An Historical and Statistical Account of Nova-Scotia. By Thomas C. Haliburton.

V. Hoffman's Legal Outlines.
Legal Outlines, being the Substance of a Course of Lectures now delivering in the University of Maryland. By David Hoffman.

VI. British Opinions on the Protecting System.
1. Debate in the British House of Commons on the American Tariff, July 18, 1828.
'The American Tariff'; an Article in the Edinburgh Review for December, 1828.
3. 'Commerce of the United States and the West Indies;' an Article in the London Quarterly Review for January, 1829.

VII. Lafayette in America.
Lafayette en Amerique en 1824 et 1825; ou Journal d'un Voyage aux Etats-Unis. Par A. Levasseur.

VIII. A Year in Spain.
A Year in Spain. By a Young American.

IX. Popular Eloquence of the Romans.
Titi Livii Patavini Historiarum Liber Primus et Selecta quædam Capita. Curavit Notulisque instruxit Carolus Folsom.

X. Dana's Thoughts on the Soul.
A Poem delivered before the Porter Rhetorical Society, in the Theological Seminary, Andover. By Richard H. Dana.

XI. The American Almanac.
The American Almanac and Repository of Useful Knowledge for the Year 1830.

Quarterly List of New Publications. Jan. 2.

JUST PUBLISHED

TWO Sermons one on National Blessings of Christianity: the other on Infidelity, for sale at the Bookstores and at the Statesman Counting Room. Jan. 2.

JUVENILE BOOKS.

THE SISTER'S GIFT or *Conversations on Religious Subjects* in two small volumes, the Second American from the last London edition, just published by the Boston Sunday School Society and for sale by their Agents, Wait, Green & Co. No 13 Court Street. Price 15 cents each sewed, 20 cts. bound.

This little work is one of a very interesting character. It was written by an Episcopalian lady, and is peculiarly appropriate for a Christmas or New Year's Present. Dec. 26.

NEW JUVENILE BOOKS.

JUST published by L. C. BOWLES corner of Washington and School Streets,—'*Footsteps to Natural History*'—'*The Seymour Family or Domestic Scenes.*'

'The only habits consistent with uninterrupted happiness, are those of active exertion, directed to benevolent ends These never become wearisome, never painful. They always afford the mind a sufficient object, and always bring with them their own reward.' *Buckminster.*

These works are the first of a New Series of Original Books for children, which the Publisher has commenced printing. They will be executed in a neat and uniform style, with engravings, double paged, so as to be bound together in Volumes, if required. It will be his aim, to publish such as may be generally approved and recommended for Juvenile Libraries, and Sabbath Schools.

A Liberal Discount, made to Booksellers and others who purchase by the quantity.

Manuscripts, left with L. C. B. will receive immediate attention, and such as may be thought suitable for the purpose, he will wish to purchase, and those which are not, will be returned. Dec. 19.

STOUGHTON COLLECTION OF CHURCH MUSIC.

JUST published by MARSH & CAPEN, No. 362 Washington-street, *A New Collection of Church Music*—compiled by Stoughton Musical Society.

This work is considered by many to be superior to any ever published in this country. It is printed and bound in the best manner and on excellent paper.—Terms reasonable. Nov. 14.

NEW FNGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

JUVENILE LYCEUM.

MR. HOLBROOK will be happy in aiding the young people of Boston in providing *themselves* with a place of resort which shall combine instruction and other amusement. He has provided a deposit for collections in Natural History and the Arts, where specimens contributed by young ladies and gentlemen will be preserved for the use of themselves and friends, especially their parents and teachers. Experiments and illustrations will be given to explain the principles of Science, and the pupils will have an opportunity to illustrate to *each other*.

Parents and teachers are invited to accompany their children and pupils to the lectures at all times when it is convenient to themselves.

Mr. Grund who is well known as a distinguished Mathematician, and a thorough and skilful teacher in *Exact Sciences*, will give instruction in the Mathematics, both to children and adults, and at such times as will not interrupt the ordinary pursuits of business.

Mr. Russell late Editor of the Journal of Education will give lessons in Elocution, and also meet reading circles of ladies and gentlemen if it should be desired.

A course of illustrations and experiments for young ladies and misses will commence on Wednesday next at 3 o'clock, P. M. A course for lads on Saturday at the same hour.

Tickets and further information may be had at the Bookstore of Carter & Hendee. Dec. 12.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For December, 1829.

CONTENTS.

The Ant; One of Julia's Sundays; Dialogue; Letter from William Howard to his Father; Answer to the Letter; Extracts from Luther's explanation of the Lord's Prayer; Night in the Woods; Lullaby to a Daughter. Dec. 19.

DISTRICT OF MASSACHUSETTS, *to wit*
District Clerk's Office.

BE it remembered, that on the thirty-first day of December, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Studies in Poetry,' embracing notices of the Lives and Writings of the best Poets in the English language; a copious selection of elegant Extracts; a short Analysis of Hebrew Poetry, and translations from the Sacred Poets—designed to illustrate the principles of Rhetoric, and teach their application to Poetry, by George B. Cheever.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

LIBERAL PREACHER—*for January.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1830, containing a Sermon by the Rev. CHARLES BROOKS, of Hingham, Mass.—'*On Procrastination*,'—from Acts xxiv. 25. Jan. 2.

PICTURE OF BOSTON.

A very appropriate present from a Bostonian to his friends abroad, is Bowen's Picture of Boston, published for 1829. It makes a neat pocket volume, bound in the style of the Christmas and New Year presents, of about 250 pages, with engravings of the principal public buildings of interest. The work may be found at the bookstores of Messrs. Hilliard, Gray, & Co.—Munroe & Francis, and Carter & Hendee. Jan. 2. 3t.

INFANT LESSONS.

JUST published by L. C. Bowles, and Wait, Green & Co.—'*Infant Lessons*,' by the author of 'Helen and Maria,' 'Happy Days,' &c. &c. Jan. 2.

JUVENILE BOOKS,

(*at reduced prices.*)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for CHRISTMAS and NEW YEAR'S PRESENTS at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile ANNUALS;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor; Alice Bradford, or Religious Experience, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read: the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told tale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament, copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present. Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Christmas and New Year's Presents. Dec. 12.

SELECTED POETRY.

THE PILGRIM FATHERS.

BY I. M'LELLAN.

Written for the celebration at Plymouth, Dec. 22, 1829.

Sacred to the noble dead!
Mortals laid in earth's dark bed
Spirits to their maker sped
Long may this day be!

O'er a wild and wintry main
In the howling hurricane
Came that fearless pilgrim train
Seeking to be free.

Not with trumpet not with drum
As the kings to battle come,
Not with conquest's martial hum
Came that Father-band.

But to worship, and to pray
In their own plain, simple way
With devoted hearts came they
To the unknown land.

Death and danger thickened then
Round the path of those brave men
Each wild hill, and lonely glen
Held the savage foe.

When the moonless, midnight cloud
Wrapt the camp as in a shroud
Then the Indian shaft rang loud
From the Indian bow.

In dismay that raging horde,
Fled before the Pilgrim sword;
Back into the hills they pour'd,
Fleet and fast they fled.

Therefore, Brethren, as the wing
Of each fleeting year doth bring
This bright season let us sing
'Glory to the dead!'

Children round a parent's bier!
Let us often gather here
Coming as each passing year
Silently departs.

And though Time hath all effaced
Dust, in kindred dust long placed
Yet their names and deeds are traced
In their children's hearts.

HYMN.

The following original hymns, composed for the occasion, were sung at the late celebration at New York, of the Landing of the Fathers, by the New England Society.

Wild was the day, the wintry sea
Moaned sadly on New England's strand,
When first, the thoughtful and the free,
Our fathers, trod the desert land.

They little thought how pure a light
In time should gather round that day;
How love should keep their memory bright,
How wide a realm their sons should sway.

Green are their bays—but greener still
Shall round their spreading fame be wreathed;
And regions, now untrod, shall thrill
With reverence when their names are breathed.

Till where the sun, with softer fires,
Looks on the vast Pacific's sleep,
The children of the Pilgrim Sires
This hallowed day, like us, shall keep.

HYMN.

With joy I heard them say
When roving far abroad,
On this their landing day,
We'll praise the Pilgrim's God:
I knew the cry,
I'll join the song,
Thy courts we'll throng,
O thou most High!

This day let all awake,
And sing the mighty dead,
Who, first, for Zion's sake,
O'er raging oceans fled.
Had not our God
Preserved that flock,
Safe on the rock
They ne'er had trod.

At once their temples rose,
Our schools were founded then,
Nor could their mightiest foes
Withstand those valiant men;
But vain their skill,
And vain their sword,
Had not the Lord
Upheld them still.

Peace to that holy ground!
That consecrated spot!
The first our father's found
Where tyrants troubled not.
We'll sound abroad,
Where e'er we roam,
The Pilgrim's home,
The Pilgrim's God

MISCELLANEOUS SELECTIONS.

DISCOVERY OF AMERICA.

In the Eclectic Review for November, just received, we have an able and highly interesting article on America, in the form of a review of several recent works, viz. *Travels in North America*, by Capt. Basil Hall. *La Fayette en Amerique*. *Notions of the Americans*, by a Travelling Bachelor. *The Americans as they are*, by the Author of 'Austria as it is.' *Letters from the West*, by the Hon. Judge Hall.

From this review we select the following remarks on the Discovery of America and the American Revolution.

It must have been for wise and great ends, whether discoverable or not by us, that one half of the globe was, for more than fifty centuries, secreted from the inhabitants of this other hemisphere, the theatre of all the transactions of the world's story as recorded in annals sacred or profane. That America may have been visited in ancient times by Phenician navigators, as, at a later era, its eastern coast appears to have been reached by Malay traders, is far from impossible: but history has preserved no trace of any such event, the knowledge of which might never transpire. In fact, the mere circumstance of having been driven on the remote shores of some unknown, unpeopled island, would, in the imperfect knowledge among the ancients, have excited little attention. It is by slow degress, that the moderns have acquired any correct notion of the figure and extent of the New Continent. Columbus imagined, that he had reached India by a western course, and was long unconscious of the importance of his discovery. Nearly twenty years elapsed before Balboa crossed the Isthmus, and verified the strange report of another ocean washing the western shores of the New World. Eight years afterwards, Magellan discovered the Straits that bear his name, and first performed the circumnavigation of the globe; and sixty years more elapsed before our illustrious countryman, Drake, repeated the adventurous experiment. In the mean time, New Spain and Florida had been visited by the Spaniards, and Canada by the French. Virginia received its first settlers towards the close of the same century; but it was not till early in the seventeenth century, that Gosnold and Hudson discovered the fine harbors which have become the seats of the commercial wealth and maratime power of the Atlantic States. So little was known, for many years later, of the geography of America, that the grant of territory in the Connecticut patent, in the year 1631, was made to extend in longitude from the Atlantic Ocean to the South Sea!

Much of the impression which the discovery of a new continent would be adapted to make upon the imagination, must have been lost through the vague and imperfect ideas that long prevailed respecting its true dimensions. How would the conquerors of the ancient world have pined with mortification in the midst of their victories, could they have been made to comprehend, that, utterly out of their reach, there extended territories comprising twelve millions of square miles, and reducing the Macedonian, or even the Roman world, to a mere section or province of the globe! The impotent boast of the self-styled Mistress of the World, transmitted from Imperial to Papal Rome, how empty and almost puerile does it seem, when we recollect, that neither Roman, Italian, nor Austrian potentate ever possessed an acre of that hemisphere, —to say nothing of the vast dominions of Russia, and the Asiatic empires of the old world, that never bowed to the yoke of either Cæsar or Pontiff. It is true, a Genoese was the discoverer of the New World which Pope Alexander so generously bestowed upon his son of Castile, little aware of the munificence of the gratuitous donation. But, although Spaniards, Portuguese, French, Dutch, Danish, Swedish, British, and Russian conquerors or colonists have gained a footing there, Italy has sent forth none. And if the ecclesiastical dominion of Rome has been nominally extended over South America, that is fast passing away. The names of Rome and empire are for ever divorced from their ill-omened union. The extra-Catholic Christian world already outnumbers the subjects of the Papacy. The British sceptre alone extends over more millions than are subject to all the Roman Catholic States, or than probably were united under the government of Imperial Rome at the zenith of her power. The British language and the Protestant faith have taken root and spread themselves over one third of the American Continent; and it is not too much to assert, that, in the other two thirds, the moral and political influence of England and the United States have a positive influence far greater than all the other powers together.

The chain of events by which this state of things has been brought about, is not less remarkable than their political result. It is difficult to realize the comparative insignificance of the powers of Christendom some three hundred years ago, when the only existing empires worthy of the name, were those of the Grand Turk, the Shah, and the Mogul; when Ottoman fleets scoured the Gulf of Venice, and Vienna was invested by Asiatic barbarians; when Russia was but a dukedom, and England a mere island, whose merchants traded to Lisbon for the productions of the East. The empire of the world might even at that time be said to have passed away from Rome. But who could have foreseen, that it was reserved for this little offset of Europe, this province of Rome, to inherit the commerce and empire of the East, the trade of Portugal, the throne of the Mogul, and to found a second England in the western world? And to what has this been mainly owing? To the energies of Protestantism, the expansion and activity of the emancipated intellect. The spirit of commercial enterprise in this country, dates its birth from the reformation. The attempt to arrest the progress of the English reformation, produced the civil war of the seventeenth century. The restoration of Arminianism and Prelacy with the powers of an Inquisition, peopled New England with Puritan emigrants of rank, fortune, and piety. The American Revolution was the result of that same free and lofty spirit inherited from the pilgrim fathers who had colonized the wilderness. *That* was but the beginning of a war of political principles, which has issued in the revolutionizing of France, Spanish America, and Greece, and which will ultimately modify or overthrow every existing despotism. Spain, Portugal, and Italy, where the incipient reformation of the sixteenth century was crushed, and where, in our own day, the spirit of civil liberty has been strangled by the church, are virtually blotted out from the political map of Europe as independent powers. Those nations are dying of popery.

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Let us now again advert to the remarkable fact, that the world had grown old, and the last of her mighty empires was crumbling to decay, when the veil was raised, that had concealed the western hemisphere, the destined theatre of new empires, and another act of the human drama seemed to have commenced. With a new country, new and better times were naturally connected in the visions of the enthusiast and the hopes of the philanthropist; and the pious and accomplished Bishop Berkely, who visited America near the beginning of the eighteenth century, was led to give utterance to a bold prediction, remarkable alike on account both of its author and the date, and certainly of equal authority with the speculations of our 'students of prophecy.'

'Westward the course of empire takes its way.
The first four acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.'

The writer in the Eclectic having spoken of the loss sustained by Britain, in the separation of the colonies, thus alludes to the

AMERICAN REVOLUTION.

But, if the alienation of the American Colonies must be regarded in the light of a political loss to Great Britain, it has proved to her, not less than to the world, a moral gain. Identified as the Americans are with the land of their English ancestors, by language, laws, literature, and religion, notwithstanding any clashing of temporary interests,—in their national greatness and prosperity, England cannot but be deeply concerned, since her moral empire will thus be co-extensively advancing beyond the limits of her political sway.

The re-action of America upon Europe. has already been great beyond calculation. The French revolution, although in no way caused by that of America, borrowed from it, in some measure, its political character. France, by taking part with the American Colonies against Great Britain, had unconsciously imported a democratic feeling, which was destined to overturn the monarchy. The name of La Fayette serves, indeed as a link between the two revolutions, which proves that they were morally connected. To Robespierre first, and then to Napoleon, it was chiefly owing, that the Utopian projects of the Republican party in France so soon miscarried. But France, notwithstanding the semblance of a restoration, is no longer a pure monarchy: it is constantly becoming, by the distribution of property, more and more democratic. Nor is France the only country upon which the Independence of America has had a positive influence. What England was in the days of Cromwell, that the American Republic now is, as represented by her ambassadors, amid the crowned heads of Europe,—the monitory example of a nation's strength, and, to the despot and oppressor, a portentous phenomenon.

MANUFACTURE OF SALT.

In some parts of Europe an expedient has been successfully adopted to facilitate the evaporation from salt water. This plan or method has been recently adopted near New Bedford, in this country. In answer to the request of a correspondent, the New Bedford Courier of the 8th ult. has given the following description of this new mode of facilitating evaporation.

It consists simply in the erection of high frames of timber, filled with brush wood, to the top of which the water is raised by a pump and then permitted to filter slowly through the brush as it descends to the bottom again. The division of the water into minute portions and consequent exposures of a greater, evaporating surface to the atmosphere, accelerates the process to a degree the extent of which has not yet been accurately ascertained. This is applied in the first only of the operation, it being found necessary to complete the process and obtain the several depositions from the water in the pans as has been done heretofore; so that after being reduced to the proper degree of strength in the brush house, the water is still drawn off into the pans for that purpose. Works are in operation upon this principle at the Cove, about a mile south of New-Bedford, which may be examined by any one who is desirous of more particular information.

MR. GURNEY'S STEAM CARRIAGE.

(From the London Morning Journal.)

We have received a copy of a letter to his Grace the Duke of Wellington on the utility, advantages, and national importance of Mr. Gurney's steam-carriage, by John Herapath, Esq. &c. &c. The ingenious author of this letter, after having recapitulated some facts which he had previously communicated to the public in another form, goes on to investigate, with scientific accuracy, and at considerable detail, the powers, advantages, and general effects of Mr. Gurney's invention. In order to lay a secure foundation for his subsequent conclusions, Mr. Herapath commences by sketching the mathematical theory of Mr. Gurney's carriage. Of the detailed mathematical operations the following are the results, which coincide with Mr Gurney's experiments as far as he has carried them:

"Our hills seldom exceed a perpendicular rise of one foot in twelve of road; it is an extreme case, indeed, I am informed, to have any thing like one in eight. In the former hill Mr. Gurney's carriage, supposed to be one ton, of which sixteen hundred weight lies on the hind wheels, will draw after it a carriage and load of any weight under three tons, that is, a carriage of a ton and about twenty-seven ordinary men. In the latter hill it would draw up any thing under two tons three hundred weight; that is, a carriage and fifteen men. On a plain it would draw any thing beneath seven tons, or two carriages of a ton each, and about sixty-seven men. For every hundred weight removed merely from the fore part to the hind part of the steamer, the draft will be increased in the former hill five hundred weight, or between three and four men; in the latter four hundred weight, or nearly three men; in a plain, ten hundred weight, or nearly seven men. Such is the advantage of weight on the hind wheels. Mr. Gurney, it seems, had seen this, and has shown me a simple and ingenious method of throwing more weight on them at pleasure, without the trouble of shifting it. If the steamer carry all its load, instead of drawing it behind, I find it would take any load up a hill of one foot in twelve, if only one fifth, or more of the total weight rested on the hind wheels; up a hill of one in eight any load, if one-fourth, or more, rested on these wheels; and on level, any load, if the hind wheels support more than one tenth; provided of course in all cases, we have sufficient steam power. With one-tenth or less of the load on the hind wheels the carriage could not go even on a plain. Were the load equally borne by the fore and hind wheels it would carry any load up any hill rising less than one foot in three feet two inches. If Mr. Gurney's carriage bearing, as it does, four fifths on the hind wheels, had any load whatever, it could climb any hill not exceeding one foot in about two feet.—The latter hills are as steep as the ridge of a house."

Mr. Herapath, after making some calculations for the purpose of ascertaining the most unfavorable situation for the centre of gravity of the carriage, proceeds to Mr. Gurney's method of increasing the bite of the machine, which constitutes the fundamental point of success.

The calculations into which the writer enters are very interesting, and to the mathematician form the most valuable portion of the letter: but we cannot make them intelligible without diagrams. We pass on, therefore, to the conclusion, where Mr. H. institutes a comparison between steam-carriages and those now in use. Having observed what does not seem at all doubtful, that the velocity of the former may be calculated, without danger of overrating it at twenty, thirty, or when the invention and the means of applying it are more complete, at fifty miles an hour, the learned gentleman proceeds:—

"I shall now briefly contrast a carriage of this kind with an ordinary stage-coach. The rate of our best coaches is about nine miles per hour, including stoppages; and I have been assured, by long experienced coachmen, that in coaches which carry any thing of a load, horses cannot maintain ten miles per day at this rate without resting once in four or five days. For this reason, and for fear of accident, there is, at every stage, an additional horse kept, so that in fact we may consider the coach as constantly worked by five horses. Reckoning, therefore, nine miles an hour, we shall have two hundred and sixteen miles for the distance a coach will cover in twenty-four hours; and if we suppose the five horses can work twelve instead of ten miles a day, one coach will require ninety horses per day to work it. A weight of two tons, carriage, passengers, and parcels, is likewise accounted an excellent load. Now, at our least computation, Mr. Gurney's will draw after it, on level ground, seven tons, and up a hill steeper than any we have, upwards of two. Both these numbers I have shown may be much increased by a trifling shifting of weight on the working wheels. By the employment of Mr Gurney's invention I have demonstrated they may also be increased indefinitely. Four tons may, therefore, be fairly set down as the weight Mr. Gurney's steam-carriage will draw after it any where on our common roads. It will consequently do the work of one hundred and eighty horses per day. But a stage-coach horse, including hay, corn, straw, shoeing, and wear and tear of harness, cannot be kept for so little as 20s. per week. At this rate one hundred and eighty horses will cost per day £27.; nineteen ostlers, at one for every stage of twelve miles for ten horses, at 18s. per week, each, £2 8s. 10½d.; interest on £4000, (the value of one hundred and eighty horses at better than £22. each) is 10s. 11½d.; wear and loss of horses at 5 per cent. per annum, also 10s. 11½d., coachman and guard, supposed to receive no fees, four of each at £2. per week per man for the former, and half the sum for the latter, £1. 14s. 3¼.; turnpikes, probably £1. two coaches wear and tear at 4d. per mile, and duty at 5d., give £8. 2s. The total is £41. 7s. 0¾d. for the expenses *per diem* of two coaches for two hundred and sixteen miles. Now Mr. Gurney proposes to have stations of about five miles each to take in water and coke, which he computes will occupy thirty seconds at a time. He informs me the engine consumes a gallon of water per minute, and half a bushel of coke per mile. The water, I presume, will cost nothing, but the coke on an average about 4d. per bushel, which makes for two hundred and sixteen miles £1. 16s. Instead of four, Mr. Gurney will want only three men; but we will, nevertheless, suppose their wages the same. Then it will be, men, wear and tear, turnpikes, and duty, as before that is, £10. 16s. 3¼d. The wear and tear of the engines, and duty to patentee, may make about 4d. per mile more, that is, £3. 12s. Our total is then £16. 4s. 3¼d.; that is, between a half and a third of the expense for stage coaches. But it is observed that we have here set every thing to the advantage of the stage, particularly in the number and wear and tear of horses, and to the disadvantage of the steam-coach. On a fair estimate I conceive we may set the latter down as one-third of the expense of the former. Surely this must be a matter of grave consideration to the public in the present or in any times. Had the good people of Melksham been aware that the invention was to save them 14s. or even 10s. out of every guinea, in the transportation of their property, and their own worthy persons, they would, I presume, have received the carriage and the gentlemen with a very different salutation.

"Connected with the economy of horse-travelling is the following information which I have too lately received to examine minutely. Though I cannot, therefore, vouch for its perfect accuracy, it certainly appears not improbable, and for this reason is much too important to be omitted.—The greatest economy or minimum expense of horse labour, for a continued length of time, is, when the rate is between two and three miles per hour. Above or beneath this rate the economy is less. At four miles per hour the expense of continued labour is one-fifth greater than that at three miles; one-fourth greater at six than at four miles per hour; and doubly as great at nine as at seven miles.—One mile per hour beyond nine, I am informed, the expense multiplies vastly; and two miles per hour above nine, that is eleven miles, cannot be maintained by any knowledge of management of horses we have hitherto attained. Of such value then is time, in the present day, that though an increase of only two miles per hour, that is, from seven to nine, doubles the expense, it is submitted to by stage-coach proprietors. Even a greater speed, to satisfy commercial necessity, has been repeatedly attempted, but found impossible to be continued, unless at a ruinous expense, besides the utter abolition of every feeling of humanity. Were it therefore only on this single account, the invention of steamers, which at their commencement exceed the top speed of our stages, reqnire and demand every attention and patronage we can give it.

"I say nothing of the saving steam-coaches would create to the nation in the military transportation of troops and baggage; nor of the advantage to the public a rapid conveyance of military force might be in times of trouble or war. These are subjects into which your Grace would penetrate farther in a moment than perhaps it would ever be in my power to comprehend or describe.

"Though I leave this, there is, however, one other point of economy to which I wish to attract your grace's attention, namely, the wear and tear of our roads. It cannot, of course, be expected I can come to mathematical precision on a subject of this nature; but the following computation from the best data I can procure, and studiously made to the disadvantage of wheels, will furnish tolerable idea of what benefit steamers will be of to the public even in so simple a matter as the wearing of our roads. Horses that work every day as stages are usually shod about once in three weeks; and each shoe when put on weighs, I am informed, about two pounds; and when it comes off, generally between a quarter and half-a-pound. A horse, therefore, averages a wear of at least six pounds of iron in three weeks, or sixteen pounds in two months. Hence, in two months, one hundred and eighty horses would wear away about two thousand eight hundred and eighty pounds of iron in shoes. Now the mean circumference of the wheels of stage-coaches is about twelve feet, and the breadth of the tire about two inches and a half. If, then, we suppose the tires to be three-quarters of an inch thick at first, which is more, I am informed, then they are, and about a quarter of an inch thick when they want new tireing, the wear of eight such wheels will be above five-sixths of a cubic foot. But a cubic foot of water weighs sixty-two pounds and a half, and iron is about seven and three fourth times heavier: therefore the wear of eight wheels will amount to four hundred and three pounds and a half, between tireing and tireing. The precise time a coach-tire would last in perpetual wear is difficult to determine; but it has been stated to me that our long stages require new tiring about every three months. Let us suppose it once in two months. Consequently, in two months, two coaches would wear out four hundred and three pounds of iron, while in the same time the hundred and eighty horses which draw them would destroy two thousand eight hundred and eighty pounds; that is, seven times as much. Of course the road materials must wear in proportion to the iron.—Then, saying nothing of the extra injury which the picking and digging of horses' feet do to roads over and above the mere rolling pressure of wheels, the horses of every stage-coach wear the road seven times faster than the wheels do. Consequently, by superseding the use of horses for staging, the country would save 6s. out of every 7, now expended in the repairing of the roads from the wear of coaches. After this need I waste another word on the subject?

"But cheapness and rapidity are by no means the most important advantages to be expected from the introduction of steamers. There is another of much higher moment.—Adam Smith, I believe it is, informs us that one horse consumes for food as much land as would maintain eight persons. Were the part of this land required for hay thrown on the spade or the plough, it would not merely give more employment to the poor, but every steam-coach constantly in work would save that from horses which would maintain 1440 more of the human species. Ten thousand such carriages would, therefore, save stage-coach proprietors, and consequently the travelling and mercantile part of our community, from £91,759,479. to £100,609,000. per annum, that is, about double our whole national revenue; and would convert, for the purposes of human support, land sufficient to maintain 14,400,000 of persons, that is, more than the whole population of England, Scotland, and Wales. Now I am informed there are some millions of horses employed in Great Britian, in staging and posting, of which 1,800,000 (according to Adam Smith) consume as much land as would maintain our whole population: but if steaming will dispence with the services of one horse thus employed, there can be no reason why it should not with the services of them all; and were this the case, our country might be able to support, with only the land at present in occupation double or treble, or perhaps quadruple, its present inhabitants. To these facts, the obvious consequences of experience, not the figments of imagination, I beg to invite your grace's most serious attention.

"Many have conjured up numerous dangers to accompany us in our travels by steam. In what they consist it is difficult to discover. Danger from the bursting of boilers, as I have observed, can have no existence. What then, can we have to dread? We have no reins to break; no unruly and highly-pampered animals to run away, and kill us or break our limbs, nor blind ones to tumble and overturn us; we follow an instrument possessing the strength and docility of an elephant, the useful fleetness of a horse, and the inability to do mischief of a lamb. A steamer, it is true, must depend upon its guide; so also must a coach on the coachman But, then, the coaahman relies on animals which may start, tumble, or turn restive in a moment, and the steam-guide on a machine which has no will of its own, and whose motions are under his absolute control. The balance of danger preponderates heavily on the side of stage-coaches. Horses are subject to innumerable casualities, any of which may prove serious, perhaps fatal, to passengers; but the most that can happen to a steam-carriage is a fracture in the works, which, at the outside, can produce but the inconvenience of delay. Were even a guide to be so negligent as to upset a steamer over any obstacle, it is highly improbable the attached carriages would be overturned. The steam-carriage precedes and, if overset, would, it is most likely, stop the carriages following from encountering the danger. In truth, on the novelty of the thing, and that feeling natural to man to distrust what he does not understand, rest our imaginary dangers. Men trust themselves with easy security in a steam vessel, in which perils multiply manifold in proportion to the velocity, and yet talk of danger with a machine impelled by the same agents disarmed of its risk, and in which velocity has little or no effect on its safety. To such whimsical inconsistencies do our fears and our ignorance drive us.

"Let us now turn a thought on the consequences we may expect from the general introduction of this excellent invention. Cheapness and rapidity of conveyance are grand desiderata with men of business. The former is synonymous with profit; the latter gives them a kind of omnipresence in the kingdom. Our traders and manufacturers may now send their goods from one extremity of the country to the other, with as little expense of money, and nearly of time, as a porter would require to convey them from St. Paul's to St. Giles's. With scarcely any addition of rent the tradesman thus adds the whole kingdom to his shop, and, by the rapidity of his motions, keeps all under his immediate inspection. But it will not be beneficial to the manufacturer or tradesman alone; the consumer will come in for his share. A reduction of expenses will naturally lessen in price. This will consequently increase the demand; for it is an every day fact that consumption and price are like two opposite ends of a lever—as this sinks that rises. But if trade increases, our revenue must feel its effects, which will again return on us by a reduction of our burdens. Thus will all orders of the state be doubly and trebly benefitted—the merchant and manufacturer by an augmentation of trade; the poor by increase of employment; the government by an additional revenue; and the whole public by a diminished taxation. Nor can I see any one of the great orders that will not be advantageously affected. The cultivator of land will receive his quota from an increase of population, and the greater ability with which a new stimulus to trade will furnish the poor to purchase the necessaries of life—Even the postmaster and stage-coach proprietor, who look with a prejudiced eye on the invention, will find themselves happily placed in the account. To say nothing of what they will save from avoiding the accidents, casualties and destruction of horses, (serious items in their profits,) let them but look at the hundred and thousand-fold increase of travelling which will follow an increase of means in the people, and so considerable a reduction of expenses. For every person who can afford a guinea to travel, we may fairly affirm there are a hundred who can afford a half, and a thousand who can afford a third of that sum. It may also be added, that of those who at this time are compelled by economy to go by the stage, numbers, on so material a reduction, will take a steam chaise to themselves. In fine, instead of that murmuring idleness which is but too commonly seen in our towns and villages, we may reasonably hope before long for a thriving and happy activity.

"So great and powerful is the influence which a good system of internal communication has over the wants and the comforts of social society, that no one can scarcely cast an eye on improvement in travelling but matter for encouragement springs up in luxuriant abundance. Our political sages inform us, that unless we have the benefit of a plague, or of some such serious calamity, to thin the ranks of our growing population, we shall presently elbow each other from the means of existence. It is really amusing to see how far into the regions of chimera men wander, uncurbed by thought or reflection. Have these ominous predictors of misfortune never glanced at the "march" of invention? Have they never considered that want and improvement are the younger twin sisters of wealth? It is scarcely a century since that horses bore all our commercial productions on their backs. Hardly coaches or carts at that time were known as modes of distant conveyance. As wealth, however, increased, wants grew in proportion, and invention kept pace with them both. That which had been saddled by our fathers on the backs of their steeds, necessitous improvement taught us to tack to their heels.—Had some such contrivance as this not occurred, in what situation now should we be? All England could scarcely find land to support the horses we should want for our use. Even Europe itself, were commerce to march with the same rapid step for a century more with which it has gone for the last twenty years, would scarcely grow food for the horses which England alone would require.* Instead, therefore, of croaking and grumbling, and preferring to exuberant blessings the direst of all curses, a plague or a famine, let us copy the wisdom of our fathers, and look to the resources of art. Our ancestors, to prevent further increase of horses, or to diminish the number they had, contrived their coaches and wagons; and why should not we, for a similar purpose, lay aside our dismal forebodings and have recourse to another invention? If danger does really beset us from over-population, of which, however, your grace is best judge, then it would seem the invention of steamers adds to the utility the merit of being a happy relief to our wants most admirably timed.

"Again, let us but think on the effect it will have on our rank and power as a nation. It is generally supposed, as I have heretofore mentioned, that the horses employed in staging and posting consume land enough to maintain double or treble our present population. If this land be taken for our use it is but just to infer, from the experience of nations, that our population will increase in proportion to the means of support. But if we are already, as our politicians assure us, among the most powerful of nations, what should we be, or what could we not do, with the revenue or force of a doubled or trebled population?

"On the score of humanity too, there is something to be said for the introduction of steam. Commercial exigencies begin to require the utmost despatch. Horses, to meet it, are pampered and fed, and strained and forced to exertions far beyond what their natural strength can support. The consequence is, that their lives are contracted to a third or a fourth of what nature allots them, while hundreds, perhaps thousands, are annually destroyed by the unnatural efforts to which they are compelled. And with all this barbarous abuse of power, what have we attained? A speed scarcely the double of that which a man can compass by walking! But Mr. Gurney's invention, in its infancy, distances the fleetest of our coaches, and, without any expense of humanity, affords us speed at discretion.—It unites economy and profit to convenience.—Fuel consumes as the time, and time is inversely proportional to celerity; so that, in fact, the faster we go the greater the economy.

"These, my lord duke, are a few, and but a few of the effects which must follow the introduction of this singular and extraordinary invention;—I say singular and extraordinary, for I am free to acknowledge that, inured as I am to deep mathematical and philosophical researches, attended by tolerable success in discovery, it is with difficulty I can behold this invention without feelings surpassing the boundaries of ordinary surprise. Indeed, when I reflect on its extensive and ramified consequences, and consider that it will be equally beneficial to the poor and the rich, to the gay and the industrious, to the manufacturer and the consumer; to the master and the man, the governed and the governors,—when I view it as if traversing by magic our roads like an animated creature, bearing hither and thither ourselves, our wealth, and the produce of our labours, with unexampled yet obedient celerity—when I mentally behold it contracting to a third or fourth, by its rapidity, the linear dimensions of our kingdom, and again doubling and trebling its superficial capability of supporting inhabitants.—in fine, when I contemplate it, now scattering its benefits to all with unsparing liberality, and now bursting the fetters of antiquated prejudice to invest us with new powers and dominion,—I say, when I come to consider these consequences, with countless others, and look back on the apparently unimportant machine whence they emanate, my feelings spontaneously rise from pleasure to surprise, and from surprise to astonishment. I can scarcely bring my mind to believe that human ingenuity could produce such unhoped-for effects, such almost incredible matters, from merely a few insignificant tubes, a little coke, and cold water.

"I have the honour to be, my Lord Duke,
"Your Grace's obedient humble servant,
"JOHN HERAPATH."

"Cranford, Sept. 15, 1829."

* "If stage-coaches have increased in all parts as they have in some of our larger towns for the last twenty years, there are four or five times as many more as there were then. Norwich, I am informed, less than twenty years ago, had only five coaches; now it has twenty-two, or more.—Bristol and Bath, I believe, have made nearly equal strides in coaching."

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